

The Review.

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DETERMINING THE DATE OF CHRIST'S CRUCIFIXION.



THE Göttingen Academy of Sciences publishes in its official organ a paper by Professor Achelis of Königsberg, wherein that learned scholar attempts to determine the true date of our Savior's death.

Upon calculations made for him by the Royal Astronomical and Mathematical Institute of Berlin, Professor Achelis has constructed the following ingenious theory :

Jesus was crucified on a Friday (Math. 27, 62 ; 28, 1. Mark 15, 42. Luke 23, 54. John 19, 31.) According to St. John, it was the fourteenth day of Nisan (the Spring month), according to the synoptics, the fifteenth. Pilate was governor from 26 to 36 ; on Easter day 36 he had already been deposed. From 26 to 36 the fifteenth of Nisan never once fell upon a Friday, while the fourteenth did, twice, in 30 and 33, which was the 6th and 3rd of April 33. Certain observations in the gospels of St. Luke and St. John will now help us to determine the true date. According to St. Luke, Christ entered upon his public career immediately after the appearance of the Baptist, which took place "in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina ; under the high priests Annas and Caiphas" (Luke 3, 1-2.) This must have been between August 19th A. D. 28 and August 18th A. D. 29. According to John, the Jews said to Jesus shortly after his first appearance in public : "Six and forty years was this temple in building," etc. (John 2, 20), which brings us to the year 27-28. Now, as Luke reports one year of His activity and John two (or three), both evangelists have evidently meant 30 to be the year of the Master's death. This statement is confirmed by the fact that the 6th of April A.

D. 30 was a Friday. Hence we may justly assume April 6th, 30, to have been the first and original Good Friday.

So far Professor Achelis, in substance. It has been objected to his theory that the leap-years were first introduced by the Gregorian Calendar. But this objection is based upon a false assumption; the reckoning of leap-years dates back to Julius Caesar. However, there is another, more serious difficulty. According to the Julian Calendar, the 6th of April, 1903, fell upon a Sunday. Now since, according to this method of computing time, the week-days invariably fall upon the same days of the month every 28th year, going back 67×28 or 1876 years, we find the 6th of April A. D. 27, to have been a Sunday. The year 28 having been a leap-year, the 6th of April A. D. 30, must have been a Thursday. If, however, we take the day of Christ's death to have been the 3rd of April, 33, we find that it was a Friday.



AN AMERICAN PROTESTANT PREACHER ON LEO XIII.

Rev. Dr. S. D. McConnell, in a paper on "Pope Leo XIII." in the June *Booklover's Magazine*, says among other things:

"The Venerable Joachim Pecci may be regarded from several points of view, and he is an interesting figure from each of them. He is probably the oldest clergyman living; he is the Bishop of Rome; as Pope he is head of the most puissant world power in existence. Besides these he has some claim to regard as a scholar, and he ranks probably first among living diplomatists."

Leo as a scholar is characterized thus:

"As a scholar he is known best, indeed we might say solely, for the possession of a peculiarly flexible and pure Latin style. This vehicle of expression he has used, so far as the public knows, first in the composition of a number of encyclical letters, wherein he has been able to convey the most uncompromising papal assertion in the most gracious and winning form. In the promulgation of these world utterances he has chosen times and seasons with a singularly profound sagacity. Every one has appeared at a time when its issue was best fitted to promote the imperium of Rome. He has also used his exquisite Latinity in a few short poems which have the true classic flavor, and, like all the Latin classics, owe their charm rather to their form than their matter."

Of the Pontiff's personality Dr. McConnell says:

"Through all his words and actions shines a gracious and attractive personality. As priest of an obscure mountain parish, as bishop of an obscure see, as Apostolic delegate and nuncio, and as pope, his personal life has ever been pure and winning."

THE "CATHOLIC ORDER OF FORESTERS."

If the *Catholic Citizen* (May 23d) is correctly informed, the "Catholic Foresters" are getting alarmed over the increasing mortality in their organization. About two years ago they appointed a committee to revise the rates and classify the risks. It is refreshing to learn that the chairman, "Mr. Kelly has devoted two years of his time to studying out the problem," and that now the report is about ready for submission to the convention to be held next August in Dubuque, Iowa.

According to the *Citizen* this report provides for a material increase of rates in one of two ways: Either on the "natural premium" plan, simply charging the actual cost of insurance from year to year, which means a steadily *increasing* charge, becoming practically prohibitive at age 65 or over. The other way is the so-called "level premium" basis, on which all of the regular life insurance companies are founded, charging a higher rate for age at entry than the actual cost of insurance amounts to, but laying aside the overpayment as a reserve drawing interest and thereby maintaining a uniform or level rate during the member's life.

It is to be left to the convention what plan will be adopted. If THE REVIEW has any opinion to offer, it is that the members may promptly agree to readjust their insurance business on a permanent basis, *doing justice to all alike*. As the *Catholic Citizen* observes, the "step rate" plan (steadily increasing rates) will have the effect of forcing the old men out. What does that mean?

The Foresters commenced operations (according to the Pennsylvania Insurance Report) in 1883, about 20 years ago. As usual, the concern was started as an assessment organization, with a scale of premium rates and benefits utterly regardless of scientific principles. As a result, after 20 years' existence the managers discover that the ever increasing mortality will bankrupt the order, unless the charges for membership are properly adjusted to pay for the liability involved. For years the members did not pay enough for the risk carried by the Order.

Undoubtedly there is a large number of members who, having belonged to the order for a long time, are now advanced in years and probably not fit to pass a satisfactory examination for insurance in another company. Any adjustment of matters on a basis which does not permit these men to continue their insurance at a reasonable rate, would be rank injustice and should not be tolerated. These men have joined the society in good faith, relying upon the promises of their officers about the quality of the insurance furnished, and must not suffer now, because said officers did not know what they were talking about. For that reason the level premium plan seems to be the only equitable solution of

the problem. In a nutshell, let the Order decide upon adequate premium rates (almost any "non-participating" rate table of regular life insurance companies will answer), let the members pay the rate for age at entry, and charge the policy with the reserve which should have been accumulated during time of membership. Said charge could form a lien on the policy or death benefit, must carry interest at at least 4 per cent. per annum, which should be paid with premium every year. Any new members joining would pay the regular rates for their respective ages, but having no debts to make up, would escape the charge on their policies and consequently escape interest payments also, thus getting at once the full benefit of the insurance paid for.

On the 31st of December, 1901, the "Catholic Foresters" had a membership of about 95,000, certainly enough to start a substantial life insurance company, even if on account of increased rates some members should go out. It is sincerely to be wished that this important matter should not only be settled at the next convention, but settled *right*. The way indicated above is the *ONLY safe and equitable method*.

This brings up another point. A short time ago THE REVIEW had quite an animated argument with the *Denver Catholic* on account of the "Catholic Mutual Benefit Association," which is conducted on a plan similar to that of the "Catholic Foresters" who have now discovered their serious mistake. Although the C. M. B. A. was plainly warned regarding the dangers of its system, THE REVIEW in reply was charged with "ignorance, misrepresentation," etc., and up to date the C. M. B. A. is still obtaining new members under virtually "false pretenses," because its members are led to believe that the present low rates will remain so forever, which is impossible. In a few years the C. M. B. A. will have to reorganize or go out of business.

The same holds for the "Catholic Ladies of Ohio," about whom THE REVIEW had some remarks in recent issues. In fact, the list of such concerns could be considerably extended.

Only a short time ago the "Catholic Protective Association of Wisconsin" was reorganized on the level premium plan. The Knights of Columbus have also increased their rates, accepting the "step rate" plan up to a certain age, when the premium becomes level thereafter. The "Widows' and Orphans' Fund" of the G. R. C. Central Verein is endeavoring to form a new organization on the level premium plan and its secretary is publishing long articles in the German Catholic papers showing the need of the change. And so the good work goes on.

To an insurance man having the reputation of his business and the welfare of his fellow-beings at heart, this progress is very

gratifying. Yet he wonders why we have so many different organizations under different management, when all are working for the same end?

Life insurance for Catholics in Wisconsin, other circumstances being equal, does not cost more nor less than for Catholics in Ohio, Pennsylvania, or any other State in the temperate zone. There is no reason why the Wisconsin people should form an insurance company of their own, independent of the "Foresters" or the "Widows' and Orphans' Fund." The premium rates for all of them will be nearly alike, and could be made entirely so, the terms and conditions of the policies could be made to correspond; by placing the whole organization under one management, considerable money could be saved in the expense account and by concentrated effort more could be accomplished than under existing circumstances.

THE REVIEW is well aware that this is a delicate subject to touch upon. But there is no use in mincing matters. In business affairs this is a period of consolidation, and the management of most of the Catholic societies "dabbling" in insurance has shown in the past that if their officers were well-meaning men, they were without any training for, or even knowledge of, the business they so confidently undertook to operate. It took even the present worthy secretary of the "Widows' and Orphans' Fund" (to-day one of the best advocates of the "level premium" plan among Catholic fraternity men) a comparatively long time to be convinced of the errors of the assessment plan. Therefore, instead of permitting so many different people to experiment in insurance matters at the expense and risk of their constituents, it were the best plan in the opinion of the writer, to form one great life insurance company for Catholics, have it properly incorporated and amenable to supervision by the insurance departments of the different States, and then make a determined effort to enroll in it the members of the present many mutual insurance orders.

All Catholic insurance societies conducted on the level premium plan should be incorporated. The State insurance departments would correct any errors in bookkeeping regarding reserve and premium charges before much mischief could be done, while the official reports would give a clear understanding of the financial progress of the companies. That would inspire confidence and assist in increasing the membership. But since all such societies practically would be identical in purpose, THE REVIEW thinks that one large corporation would be far preferable to the many existing small ones.

MASONIC WORSHIP AND MORALITY.

An altar, a temple, a ritual, prayers, hymns, and anthems are unintelligible except as accompaniments of a worship. On pages 199 and 200 of Mackey's *Masonic Ritualist*, we are told that the feasts of the Holy Saints John are days set apart by the fraternity to worship the Grand Architect of the Universe; to implore his blessings on the great family of mankind; and to partake of the feast of brotherly affection; that also the Chaplain is on these occasions to perform divine service.

But Masonry has another and secret worship within the recesses of its lodge, the fact of which is clearly stated by the *Ritualist*, but the nature of which is not allowed in print. It would, doubtless, not be edifying to other than Masonic eyes.

We are reading on p. 248 of *Behavior in a Lodge*. "You are not," says our monitor, "to behave yourself ludicrously or jestingly while the lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretense whatsoever; but to pay due reverence to your masters, wardens, and fellows and put them to worship."

This worship is called the lord's work, the rules for which are given on the preceding page (247).

"The master knowing himself to be able of cunning shall undertake the lord's work as reasonably as possible"

"Both the master and the Masons receiving their wages justly shall be faithful to the lord"

"None shall discover envy at the prosperity of another, nor supplant him, nor put him out of his work, if he be capable to furnish the same; for no man can finish the work so much to the lord's profit"

"It is impossible to describe these things in writing (p. 245) and every brother must attend in his place and learn them in a way peculiar to this fraternity; only candidates may know that no master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his Master's Lord"

This is the worship for which the temple is consecrated; it is for this that in the consecration prayer we find the petition (p. 223): "May all the proper work of our institution that may be done in this house be such as thy wisdom may approve and thy goodness prosper."

But what wonder that there should be worship when there is in Masonry an order of priesthood, and that a high priesthood: a priesthood restricted to Masons and conferred by Masonry.

The subject is treated with considerable fulness on p. 420 and the pages immediately following.

"The design of this degree," says the Ritualist, "so far as it relates to its symbolic ceremonies, appears to be to present to the candidate the bond of brotherly love which should unite those who, having been elevated to the highest station by their companions, are thus engaged in preserving the landmarks of the order unimpaired and in protecting by their high authority, the integrity and honor of the institution. Thus separated from the general mass of laborers in the field of Masonry and consecrated to a sacred mission as teachers of its glorious truths, those who sit in the tabernacle as representatives of the ancient high priesthood are, by the impressive ceremonies of this degree, reminded of the intimate friendship and fellowship that should exist between all those who have been honored with this distinguished privilege."

The penalty for unlawfully assuming the priesthood is then set forth (p. 430) in the Bible account of the punishment of Core, Dathan, and Abiron (Num. xvi, 1—35), clearly implying the parity of Masonic high priesthood and Aaronic. Indeed the Ritualist tells us that this passage of Scripture is "sometimes read in explanation of an important part of the investiture" (p. 430).

After this warning not to assume this highest station in the lodge, this consecration to a sacred mission as teachers of the glorious truths of Masonry, this sitting in the tabernacle as representatives of the Ancient High Priesthood, we are allowed to pass on to the Benediction, which should be recited at the anointing of a High Priest.

"When a High Priest is anointed, the following benediction should be recited.

"And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons saying, On this wise shall ye bless the children of Israel saying unto them the Lord bless thee and keep thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace.—Num. vi, 22-26."

Our guide then continues :

"The ceremony of anointing with oil preparatory to the assumption of any sacred office as that of king or priest, was practised both among the Egyptians and the Jews. Among the monuments of the former, many representations are to be seen of the performance of this holy rite. The Scriptures mention three instances particularly in which unction was administered; namely, in the case of Aaron on his introduction into the priestly office, and of David and Solomon on their consecration as kings. The anointing was in all these cases viewed as a symbol of sanctifica-

tion, of a designation to the service of God or to a holy and sacred use."

And as if this were not sufficient to impress upon us the sacred character of the Masonic High Priesthood, the words of St. Paul to the Hebrews, chap. vii, in which he speaks of the eternal priesthood of Christ, "are," says the Ritualist, "read as explanatory of the office of the priesthood. It may be very appropriately used as a concluding charge:—

'For this Melchizedek, King of Salem, priest of the Most High God (who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace; without father, without mother, without descent; having neither beginning of days nor end of life, but made like unto the Son of God) abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the law, that is of their brethren, though they come out of the loins of Abraham. For he testifieth, Thou art a priest forever, after the order of Melchizedek. And inasmuch as not without an oath he was made priest. For those priests (under the Levitical law) were made without an oath by him that said unto him: The Lord swear, and will not repent, Thou art a priest for ever, after the order of Melchizedek. Heb. vii, 1-6.'

We have quoted the text as it is found in the Ritualist. It introduces parentheses where same are to be found in the original; introduces other verses than those contained between the 1st and 6th; and sedulously omits all mention of Christ, the main theme of the Apostle. But these things we merely mention in passing; the existence and nature of the Masonic high priesthood are to us the direct objects of present interest.

The High Priest presides in a Chapter of Royal Arch Masons, even the king being subordinated to him. "His title is Most Excellent (p. 343). He represents Joshua, or Jeshua, who was the Son of Josedeck and the High Priest of the Jews, when they returned from the Babylonian exile. He is seated in the East and clothed in the apparel of the Ancient High Priest of the Jews. He wears a robe of blue, purple, scarlet, and white linen and is decorated with a breastplate and mitre. On the front of the mitre are inscribed the words 'Holiness to the Lord.' His jewel is a mitre."

A High Priest elect is installed as head of a chapter by the Grand High Priest. This we learn from the ceremonies of the

order, Section II, Annual Installation of the officers of a chapter, p. 456 and those that immediately follow. His installation ends with his induction into the Sanctum Sanctorum. "You will now assume your seat in the Sanctum Sanctorum," says the Grand High Priest, "and proceed to the installation of your subordinate officers."

"The High Priest is then inducted into the Sanctum Sanctorum." (pp. 463-464).

Now please do not overlook the fact that the priesthood in Masonry is the governing body. The Grand High Priest presides in a Grand Chapter; the High Priest in an ordinary chapter.

"When the Grand High Priest is absent from the Grand Chapter," (we are told, p. 495,) the chair shall be taken by the Deputy (High Priest). If both be absent, the Grand King, or, if he be likewise absent, the Grand Scribe must take the chair. If all these officers are absent, the Senior Grand Past Officer present must preside. If no such Grand Officer be present, the duty will devolve on the High Priest of the oldest Chapter present.

"When the High Priest of a Chapter is absent, his duties must be performed by the King and Scribe in succession. If they should likewise be absent, the chair must be taken by a Past High Priest of the Chapter; but if no such Past High Priest be present, the Chapter can not be opened" (p. 496).

The foregoing quotations have, we think, abundantly demonstrated both the existence and the nature of the Masonic priesthood. It is, according to Masonry, a body of men segregated from the common mass of laborers, consecrated to the sacred mission of teaching the glorious truths of Masonry, representatives of the ancient priesthood, clad in priestly robes and wearing the priestly mitre, seated in the Sanctum Sanctorum, to whose priesthood the words of the Apostle describing the eternal priesthood of Christ are applied, a body supreme in the affairs of Masonry. And this is the mere benevolent association that the Catholic Church must approve! this the organization which she ignorantly condemns!

The creed of Masonry we are taught early in our little volume. It is seemingly plain and simple and perfectly elastic. "A belief in God constitutes the whole creed of a Mason—at least the only creed that he is obliged to profess" (p. 44). We take the word profess in the sense of exteriorly, for we shall see that the creed of the Mason is more extensive. It would be hard to have special altars, and temples, and a ritual, and a worship, and a priesthood, and hymns, and anthems, and ceremonies, all thoroughly determined and specially significative, based only upon this indefinite and generic idea of some deity or other. This is not, however, the

place for such discussion ; we are merely establishing the fact that Masonry has its creed.

We shall treat the subject of Masonic morality hereafter in an article by itself. For the moment we are satisfied with what we are taught on p. 338, namely, that the Mason in his initiation "acquires the first elements of morality." He who acquires something, certainly lacked it. He who has not the first elements of a thing, was assuredly utterly destitute of that thing. If therefore we have to go to Masonry for the first elements of morality, if only the initiated possess them, Masonic morality is a morality peculiar to Masonry, for the first elements of natural morality are received not from Masonry but from nature, the first elements of Christian morality are received not from Masonry but from the Church.

That Masonry has its own special theory about both the human soul and God, we learn from its own lips, at the very threshold of the lodge. It is treating of the shock of enlightenment, a shock in which we too participate, since the repeated assertions that Masonry was a mere benevolent society had ill prepared us for the revelation.

"The material light which sprung forth at the fiat of the Grand Architect when darkness and chaos were dispersed, has ever been in Masonry a favorite symbol of that intellectual illumination which it is the object of the order to create in the minds of its disciples, whence we have justly assumed the title of the 'Sons of Light.' This mental illumination—this spiritual light, which after his new birth is the first demand of the new candidate, is but another name for Divine Truth—the truth of God and of the human soul—the nature and essence of both—which constitutes the chief design of all Masonic teaching" (p. 33).

This "enlightenment" is indeed a shock to us. It is only by initiation in Masonry that we can learn the nature and essence of God, the nature and essence of the human soul ; Masonry must create this spiritual light in us and to do so is the chief design of its teaching. Its God, therefore, is not the God that we revere, adore, and love, for Him we know without having recourse to Masonry ; our soul is not, according to Masonry, what we believe it to be, but something else which Masonry and Masonry alone can reveal to us. Such is its contention. In plain words, therefore, it affirms what we have asserted, namely, that it has its own theory about the human soul, it has its own theory about God. We abstain from further comments here, reserving for our next article what more we have to say. We are satisfied with establishing that Masonry is a religion and not a mere benevolent society, as the word is commonly used ; that it is a distinct religious society, and not the mere handmaid of religion. We have proved point by

point that it has its own altar ; its own temple ; its own priesthood ; its own worship ; its own ritual ; its own prayers ; its own ceremonies ; its own hymns and anthems ; its own religious festivals ; its own consecrations and anointings ; its own creed ; its own morality ; its own theory of the human soul and the relations of such soul to the deity ; its own God. These things certainly constitute a religion, false though that religion may be. Denial is useless. The fact is proven. The Church weighed well her words when she called Masonry a religious sect. Such it is, and as such she must forbid her children to embrace it. No reasonable man can ask her to keep apostates in her bosom ; and every Catholic who becomes a Mason, by that very fact embraces another religion, becomes an apostate, has deserted the Church before she cuts him off as a dead member.

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THE "NINE FRIDAYS."

There has taken place lately in the columns of the *Tablet* an animated discussion of the devotion known as the "Nine Fridays." In view of the fact that "there is a tendency on the part of some critics to regard the Nine Fridays as if they were an essential feature of devotion to the Sacred Heart, and were identified with the organization of the Apostleship of Prayer," Fr. Thurston, S. J., points out that the so-called Twelfth Promise of Blessed Margaret Mary, that referring to the Nine Fridays, was only added when the text of Blessed Margaret Mary's letters was printed shortly after her beatification in 1864. At the same time, however, he declares that "there seems to be no reasonable doubt that the letter of Blessed Margaret Mary (No. 83) which contains the reference to the Nine Fridays is really authentic."

The objections that have been raised against this devotion may be briefly summarized thus :

The Church desires that the faithful should, as far as is possible, receive Holy Communion on Sundays and especially on solemn festivals. But the faithful have to a large extent given up doing so wherever the devotion of the Nine Fridays is established. The grand old custom of receiving Holy Communion on the first Sunday in the month has almost entirely fallen into desuetude, as a consequence of this new devotion.

Weak souls, knowing nothing, perhaps, about the Nine Fridays, and seeing so few go to Holy Communion, are less likely to have a desire for sacramental grace and therefore less likely to approach the sacraments than if the altar rails were crowded with communicants on Sundays as of old.

The "Twelfth Promise," printed and circulated without any ex-

planation, is likely to lead to grave abuse of the Blessed Sacrament. It is, moreover, a stumbling-block to those outside the Church.

Many Catholics, not necessarily illiterate, are also led by this alleged promise into the delusion that once they have made the Nine Fridays, salvation is secure. This is a perfectly natural result of a too literal interpretation of this alleged promise.

As Father Tyrrell, S. J., so well says: "We always try the path of least resistance We are ever the too-ready dupes of anyone who pretends to have found out some trouble-saving method of salvation; something we can get through once and for all and have done with; some substitute for weary vigilance and tiresome perseverance and bitter mortification . . . We clutch eagerly at a miraculous medal, a girdle, an infallible prayer, a scapular, a novena, a pledge, a vow—all helps if rightly used as stimulants to greater exertions, greater vigilance, greater prayerfulness; but if adopted as substitutes for labor, for the eternally necessary and indispensable means, then no longer helps but most hurtful superstitions." (External Religion, pp. 89 sq.)



BOOK REVIEWS AND LITERARY NOTES.

Short Sermons on Catholic Doctrine. By the Rev. P. Hehel, S. J. 51 sermons. 206 pages. 8°. Price \$1.25. Jos. F. Wagner, New York.

The book contains some good material, but hardly enough to offset its shortcomings. It pretends to be a plain and practical exposition of the faith, but whether it be practical to devote thirty-five discourses to the five principal truths every Christian ought to know, and then to explain the whole Apostles' Creed in fifteen short sermons, the reader may decide for himself. Each sermon is preceded by a synopsis, but in several instances we are tempted to believe that the synopsis was made by some one who had not read the sermon. For instance, sermon XV. has a logical division of proofs for a single subject, the unity of God, but the synopsis tells us that "The third article of the Creed, etc.," which is not in question at all.

The English is not devoid of Germanisms (cfr. pp. 13, 23, 17, 56 et passim). On page 23, e. g., the word "hyperorthodox" is used to render St. Paul's words to the Athenians, that they were rather superstitious—*superstitiosiores*,—which the German version of Allioli translates by "*übergläubig*." On page 56 the translator uses the English version in quoting Ps. Ciii, 4: "Thou

makest thy angels spirits, and thy ministers a burning fire," but continues to translate from the German: "Observe well these words: "Winds and fire! The first is a symbol, etc." How can he bring in "winds," when the text says "spirits"? Simply because the German version of the psalm reads "*Winde*" instead of "spirits."

We have on hand for review some more volumes of sermons from the same house, which we shall notice as soon as time and space permit.

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De Carentia Ovariorum relate ad Matrimonium. Auctore N. Casacca, O. S. A. Typis Jos. E. Wagner, Neo-Eboraci. 8°, paginae 35. 35 cts.

Tribus partibus, 1â argumentis propriis, 2â et 3â per modum refutationis theseon contra suam tum a P. Lehmkuhl, S. J., tum a P. Hild, C. SS. R., allatarum, carentiam ovariorum in femina esse impedimentum dirimens matrimonium cl. auctor hoc libello stabilire conatus est. Nimis probare nobis videntur gravissima quae affert argumenta, quippe quae apta sint ad adstruendum etiam in femina senili impotentiae proprie dictae impedimentum. Admissâ, argumenti gratia, veritate thesis *theoreticâ*, tamen *practice* standum erit iudicio legitimi legis interpretis, Congr. scil. S. Off., quae adhuc nil aut *pro* aut *contra* definiendum censuit, sed in propositis sibi casibus non simul decrevit, matrimonium non esse inhibendum. Quale quidem responsum etiam dehinc expectandum censeamus, quia extirpationem ovariorum totalem sine ullo dubii discrimine stabilire testimonio medicorum semper difficile erit.

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—The eighty-third birthday of Mr. Herbert Spencer has brought out, among other things, extracts from the anonymous diary of a friend of his early days, when he was on the engineering staff of the London and Birmingham Railway. Spencer, apparently, was neither companionable nor particularly popular. Still he was human enough to enjoy, and even to perpetrate, a practical joke upon a comrade, Hensman by name:

"He inserted a piece of tracing paper daily inside the leather lining of Hensman's hat. In a few days the hat was a tight fit; remarks were made to the victim on the palpable enlargement of his cranium, which he verified by stating that his hat gave evidence of the truth of the observation by the gradual tightening of the fit. Great sympathy was expressed on the alarming symptom, and great fun was caused by Hensman's consternation."

The idea of Herbert Spencer playing practical jokes will probably be new and startling to most people.

MINOR TOPICS.

To suppress a strike on the State railways in Victoria, Australia, Mr. Irvine, the Prime Minister of that colony, has introduced in the Legislative Assembly a bill containing provisions which are thus described :

"It provides that any employé who left work without giving fourteen days' notice, will be assumed to have joined the strike and to be guilty of an offence. The penalty laid down for a breach of the act is one hundred pounds, or a year's imprisonment, and offending employés become ineligible for future government employment in any capacity whatever. The bill further prohibits interference of any sort with the employés, and under the terms of the act any persons who collect or distribute strike funds or act in a manner likely to encourage the strike, will be guilty of an offence. The bill empowers the police to destroy printed documents encouraging the strike, and provides that the printers of such documents shall be regarded as offenders. It further declares all strike meetings unlawful and empowers the police to arrest persons attending them. Such meetings will be unlawful if four strikers are present, and a refusal to disperse renders all persons attending them liable to arrest without warrant."

To which the *Freeman's Journal* (May 30th) adds :

"Mr. Irvine would make an ideal Dublin Castle official in coercion times in Ireland."

Will Father Lambert kindly tell us what Mr. Irvine should have done under the circumstances? We can not help thinking that when transportation is nationalized (some say "peopelized") it must serve the common welfare; the people expect uninterrupted service; how can the government furnish such uninterrupted service and at the same time permit strikes, or whatever leads to strikes? We should be thankful to the reverend editor of the *Freeman* for a candid explanation.



Leon Mead notes in the *Booklover's Magazine* (I, 6) that many words generally accepted as new are really old. For instance, most people fancy that the word "cyclone" came from Kansas or some of those Western States where the atmospheric eddy, often a thousand miles in diameter, rises in all its terrible fury. But he says it was first used in 1848 by Henry Piddington, President of the Marine Courts of Enquiry, Calcutta, in a book published in London. The author wished to distinguish by some specific term the great rotary storms of the tropic seas—"typhoons" in the East Indies, "hurricanes" in the West Indies—and wanted a convenient word to describe these storms as a whole. Tornado would not answer; for a tornado is a local rotary disturbance, often only a few hundred feet in diameter. Piddington suggested that "we might, perhaps, for all this last class of circular or highly curved winds, adopt the term 'cyclone,' from the Greek *kuklos*—which signifies, amongst other things, the coil of a snake—ex-

pressing sufficiently the tendency to circular motion in these meteors."

Blizzard, too, he says, is an older word than many persons may suppose. Mr. Albert Matthews, of Boston, has found it in the *Virginia Literary Museum* for 1829, where it was defined as "a violent blow—perhaps from Blitz (German), lightning." The famous Davy Crockett seems to have used it, once in 1843, in the sense of shooting, as of a gun; and again, in 1835, in the figurative sense of an extinguisher, a "squelcher." The word in its now familiar sense first appeared in 1876.



We are glad to be able to credit the Rev. P. C. Yorke with the subjoined emphatic remarks on what he is pleased to call bastard Americanism:

"Here in America we are not secure from the same danger. Once upon a time Pope Leo was compelled to send us a *Testem benevolentiae*, and we needed it. We were so full of pride and vanity that we thought we were a pattern to all the world, when, as a matter of fact, like the angel of Laodicea, we were wretched and miserable and poor and blind and naked, without a particle of influence on the affairs of our nation, without a rag of organization to hide our shame, without the courage of a chicken to stand by our principles. This bastard Americanism has many forms, but no form is more dangerous than that which strives to eliminate the laity from the Church. Indeed the most exquisite piece of sarcasm is the claim that there is anything American about it. America stands for democracy. Americanism stands for the rule of a clique. Wherever it was begotten and by whomsoever named it is as alien to the spirit of the American people as it is to the spirit of the Church and to the prescriptions of Leo XIII. The Church will never be governed by the ballot box or popular majorities, but she will never consent to see her children of the laity made strangers in their Father's house." (Quoted in the *N. W. Review*, No. 35.)



The Berlin *Germania* (No. 197, iii) prints a letter from its British correspondent on the Catholic press in England. The writer says that the Catholic press question in England moves in a vicious circle. The Catholic papers can not compete with the non-Catholic, because they are too poor. Most Catholics do not read Catholic newspapers, because their contents do not come up to the standard of their secular contemporaries; and they do not advertise in them, because advertising in Catholic newspapers does not pay. While the bishops and the clergy continually exhort the Catholic people to support the Catholic pressmen, in order that they may be enabled to improve their journals, the people are waiting for the Catholic press to offer them more and better reading-matter before giving it their support. Meanwhile the secular and anti-Catholic press is putting in its nefarious work with great success among the Catholic population.

Does this description not also, in a measure, fit the situation in the United States?

It has been generally known that paper was originally an invention of the Chinese and was first brought to Europe by the Crusaders, finding its way to Germany as early as 1190. It has now been the good fortune of Sven Hedin to furnish the ocular proof of this historic fact. According to the *Nation*, he found, on his recent journeys, Chinese paper that dates back to the second half of the third century after Christ. This lay buried in the sand of the Gobi desert near the former northern shore of the Lop Nor Sea, where, in the ruins of a city and in the remnants of one of the oldest houses, he discovered a goodly lot of manuscripts, many of paper, covered with Chinese script, preserved for some 1,650 years. The date is Dr. Himly's conclusion. According to Chinese sources, paper was manufactured as early as the second millennium before the Christian era. The character of the Gobi desert find makes it probable that the making of paper out of vegetable fibres was already an old art in the third Christian century.

J

There is an alarming growth of the gambling craze. Gambling is in a fair way of becoming our national vice. It is in evidence on the stock-exchange, on the race track, at church-fairs, at charity bazaars, and in elegant parlors. The *Mirror* (No. 17) thinks that love of wealth and luxury, and a certain perversion of the moral sense lie at the bottom of it. "The fashionably dressed lady who participates in a euchre game to win prizes is doing the same thing that the negro crap-shooter is doing. She is gambling. Because the taking of chances at church-fairs has a charitable purpose, the vice is not necessarily metamorphosed into a virtue. It is still plain, common, reprobable gambling. Undoubtedly, euchre-parties and 'charitable' chance-taking have done much to spread this abominable vice. They are responsible for many a wrecked and wasted life."

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In reference to the "Holy Shroud of Turin," a member of the Congregation of the Holy Ghost, Brother J. F. Regis Butler, now stationed at Sierra Leone, Africa, assured a correspondent of the *Tablet* (No. 3280) that after the death of some members of the community, from yellow fever, at Trinidad, he noticed a striking representation of the deceased on the sheets enclosing the corpse. The brother is an expert photographer. His statement is that the representation or image of the corpse impressed on the sheets in delicate lines of a green shade, was an excellent likeness. Perhaps some medical correspondent might be able to give some information as to the effect of yellow fever in producing such a representation of the human body after death.

v

In the course of a discussion as to the value of college education, Emerson happened to remark that most of the branches were taught at Harvard. "Yes, indeed," interjected Thoreau, "all the branches and none of the roots," at which Emerson was vastly amused.

